against all evils — witchcraft, attack by lions, etc. The *akamusi* then set about building shelters in which the *wali* will remain during their term of instruction. According to the number of the *wali* so the number of places where shelters are built may vary from one, two or three, to as many as eight. Each of these places is called *Ndapala*. They may be many miles apart and are so placed for the convenience of the mothers in various groups of villages who bring the food daily to the group of boys from those villages.

The boys when they originally left the village were wearing a large bark-cloth covering, with beads and calico, which latter articles have been taken by the *m'michila* and his assistants. At *Ndapala* they wear simply a loin-cloth of bark.

During their stay at *Ndapala*, the *wali* are given animal names by the *akamusi* who carry on the instruction of the boys until their return to *Lupanda*, the *m'michila* having gone back to his village immediately after the circumcision. The names given to the boys are commonly names of beasts of prey such as Alikula (*likula* = the jackal), Achisuwi (*chisuwi* = the leopard), etc.

Certain restrictions as to diet are laid upon the *wali* by the *m'michila*, e.g. no meat of an animal killed by a beast of prey, no mudfish, *likumbala*. He will not allow any villager to visit *Ndapala* after seven P.M. and visitors may only be men who have been through the ceremony. An uncircumcised man is called *subilala*, one who has not been to his *Unyago*.

Other restrictions as to foodstuffs may be made by the *akamusi*, generally in connection with the mythical origin of such food substances. A finger-shaped yam called *lipeta* is taboo, as it is said to have first sprung from the grave of a leper, the inference being obvious. After the *Unyago*, the boys have to undergo a special doctoring before they may partake of them. Bananas and rice are similarly refused them, the latter on account of a story to the effect that rice grew from the nostrils of a dead man, the idea doubtless having relation to the resemblance of rice grains to maggots. Fish is denied them by some masters of ceremonies, as it is said to have originated from the diaper of a woman which she threw away while bathing.

Each *m'michila* may have special observances of his own. One near Zomba caused all cassava to be roasted in a certain way. Rows of pieces of cassava were placed in split bamboo spits and so roasted before the fire in the manner of fish. If roasted in the ordinary way, the cassava would split and show the white floury material inside, signified by the verb *ku-lagala*. If this is eaten by the *wali*, it is said that the preputial wound would reopen.

The length of time spent at *Ndapala* varies from four weeks to as long as three or four months. In the first place they must wait till the circumcision wounds of all are completely healed. Delay may be occasioned by complications having arisen in some cases. Again, permission to return may be withheld by the chief for some reason or other. Should one of the *wali* die at *Ndapala*, the body is buried out in the bush and nothing is said to the parents until after the ceremonies are over and all have returned to the village.

3: Stanmus D-5 (ca. 1912) 1922 FT7 Yao FT7

286 have said, to this day, and also appearing as the proper dress in all ceremonies. Clothing nowadays, among the majority, consists of calico of various kinds brought in by traders and further referred to under *Dress*.

287 **Bark-cloth**, *kisondo* (*chisondo*, Chin.) is made by the men. A piece of bark about two feet by one is cut from the living tree; the outside portions are removed and the whole piece, after being well scraped, is soaked in water. When partly softened, it is removed and hammered out with a wooden mallet; the process is repeated till the piece of bark is soft enough to enable it to be wrung in the hands, thus further loosening the fibres. The soaking, hammering, wringing, and pulling are continued till a piece of cloth three by five feet is obtained. This is sun-dried and yields a soft, pliable, and warm material. Several pieces may be sewed together to make a large sheet. Bark-cloth is sometimes stained black by soaking it in a kind of thick mud found on the plains. The mallet consists of a piece of hard wood with serrations on its face, held in a split stick handle; it is called *mbomero*. A log of wood with a flattened surface, called *mkongwe*, plays the part of the anvil, the man who is using the mallet usually sitting on one end of the log.

281 **Skins.** The Yao are unacquainted with the art of tanning. Skins are prepared only by drying, and then softened by hammering with stones. They are not employed as articles of clothing but the larger ones are used to sit upon, the skins of the leopard and the lion being reserved for chiefs. Others are used to make bags to carry flour, for powder pouches, and to cover guns. The blacksmith's bellows are made of goat's skin.

283 **String**, *lukonji* (*chingwe*, Chin.): Two kinds of string are made, one from flax, the other from the inner part of the bark of the baobab tree. Fishing nets are made from the former, game nets from the latter.

326 **Metals and metal working.** The only metal ever obtained from the ore by the Wayao was iron, and it is probable that they learned this from the Anguru and Anyanja. The industry is now nearly dead since the introduction of trade articles. A few blacksmiths still ply their trade, but their work is restricted to the manufacture of knives, spear-heads, and razors. Hoes are no longer made. The hoe blade supplied by traders is in the form of the old native-made article, which had in turn displaced the older hoeing-stick. The blacksmith deals with his mass of metal by hammering it with stones. He provides himself with bellows, a small iron hammer, and a rudimentary kind of tongs. He is called *wachipala*.

324 **Stone.** The only important uses for stones among the Yao are for supporting the cooking pots on the fire, for heating water in some medicinal preparations, and for grinding millet. For this last purpose, a large, flat stone, inclined at an angle, is set up in some convenient spot, often on the veranda, and the grain is ground by means of a smaller stone held in the hands.

412 [252] **The flour pestle and mortar.** Maize flour is prepared by pounding the grain in a big wooden mortar, by means of a wooden pestle, consisting of a pole some five feet long and four inches in diameter with round ends. The mortar consists of a tree trunk about

4: Stannus D-5 (ca. 1909) 1910 FT7 Yao FT7
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Women wear their cloth folded across the upper level of the breasts from right to left. Men and women often have two cloths, one over the loins, only the second fastening over the chest. M Y N 291

A menstruating woman also wears a small piece of calico corresponding to a diaper supported by string round the waist.[1] The same thing is worn after childbirth for six months. Angoni women always wear them. M Y N [841] [846]

The Angoni, Chipeta wear their cloth toga-fashion, carrying a fold of cloth on the left arm. An Angoni chief wears three such, blue, white and coloured, the first outside, the last next to the skin.

The material used is now practically everywhere European-made calico, formerly bark cloth only was used by Nyanja, though weaving had been accomplished by Angoni, where skins were and are used as articles of clothing. M Y N [246]

There is nothing to distinguish men of various grades, etc. Fashion at the present time is very capricious—some patterned cloth being much worn one month will have no sale a month later; this is true both of men and of women.

There is no class uniform, and no "costumes" are worn save in dancing (*q.v.*).

Men are now seen wearing a piece of calico twisted up on the head in turban form, a custom lately introduced from the coast—the only indigenous head-gear is the string skull-cap worn by Angoni widows. N [589]

Under the heading of dress must be included the bead aprons worn by Yao and Angoni. Among the former the use of this garment is restricted to the women, who in the house sometimes wear nothing else; among the Angoni the children often have them and no other clothing.

Sandals are sometimes made of skin and fastened on the feet with a thong when crossing thorny country.

Among Angoni the *mwado* only used to be worn; this is a small hard-cased fruit which was hollowed out and worn just covering the glans penis. N 291 824

FOOD, ETC.

The staple food throughout the country is either maize or rice, the latter only at various spots on the lake shore where it can be grown. Two fixed meals per diem are taken, at 9 or 10 a.m. and again at 6 p.m.; each consists of *nsima* porridge made from maize flour or rice flour or boiled rice with some *ndiwo* (relish) to which the salt is added. At odd times the native will eat anything that opportunity offers—a piece of cassava root, a boiled sweet potato, a roasted maize cob, etc. M Y 262 [264]

The *nsima* is made by stirring flour (*ufa*) into boiling water till a stiff paste is formed; this is kept cooking for five minutes and then scraped out with a wooden M Y 252

[1] Diaper = *mthete*: a woman keeps five or six; they are never put away in baskets but always hung up; a woman changes every time she bathes, using two or three per diem; they may be given to a female child to wear, but are then not worn again by a woman.

4: Stannus D-5 (ca. 1909)1910 FT7 Yao FT7
Maravi FR4

M Y 252 M Y 264 M Y 217 258 M Y 271 515 M Y 273

spoon into a clean shallow basket or on to a plate. The *ndiwo* or relish, consisting of vegetables such as beans or a kind of spinach, a little fish or chicken, is cooked in a separate pot, and round these those about to eat collect. Washing their left hands in water, they take some of the porridge and making a sausage shape of it, dip it in the *ndiwo* and then cram it into their mouths.

Salt was obtained either from natural deposits or from "salt earth" on a stream bank near Fort Johnston, or from the ashes of burnt *bango* reeds or *machedza*; by a method of percolation through porous pots.

The native rather drinks between meals—water. After eating he may wash his mouth out and clean his teeth, using the frayed end of a piece of wood as a brush.

Alcohol.—With the exception of the people living on the lower river, who drink fermented palm juice,[1] beer is the common alcoholic beverage. Beer is made from maize (*chimanga*) or millet (*mapira*); the crop of the latter is very largely used for beer making; it makes the best beer and is certainly preferred by Angoni.

Gruel is prepared by boiling flour with water; after an hour leaven (*chimala*) is added fermentation sets in; and it may be drunk the next day; it is the sweet beer, *mtibe* or *ontondera*. On the second day it is again boiled and is allowed to cool; the third day more leaven is added (*chikutiko*): the fourth day fresh gruel is made, and the contents of the original pot, now called *nganga*, is added to it, making two pots of beer. It may be drank the same day while hot or allowed to cool and taken on the second day.

Food-stuffs.

M Y 262

1. Maize (*chimanga*), millet (*mapira*, *mawaere*), rice (*mpunga*).
2. Cassava—sweet potato.
3. Beans and peas of many varieties.
4. Pumpkins, cucumbers, melons (*dzungu*, *mkuka*, *chibwende*).
5. Many kinds of leaves growing wild—also pumpkin leaves, of which a kind of spinach is made.
6. Bananas (*paw-paw*), sugar cane and reeds are sucked.
7. White ants, locusts, honey.

M Y [177]

8. Numbers of small animals are eaten by Chipeta, Angoni, etc. With the spread of Mohammedanism this is going out; rats, mice, hares, rock-rabbit, etc. Chipeta will eat dog, and I once saw one eat baboon. Frogs, shell-fish, snakes, crocodiles, crows, vultures, eagles, are never eaten.
9. Fish (*nsomba*), fresh or dried, is much eaten, thirteen varieties being enumerated.
10. Chickens, ducks, wild birds that they may snare.

[1] Spirits used to be made by distilling from beer-and banana-and palm-juice by means of a pot and a gun barrel.

4: Stannus D-5 (ca. 1909) 1910 FT7 Yao FT7
Marovi FR4

Gaga, the residue after pounding maize, is eaten by the women. No oils are used in cooking, but of fat and suet any native is very fond. Meat may be dried and smoked if in large quantity: flesh, fish and fowl is commonly roasted on spits; small pieces of chicken may be made into a kind of stew with beans and eaten as the relish. When on a journey the fire is commonly made against a tree. The cooking vessels are cleaned before use, not after. The fried fish eaten is often partly decomposed, and meat which is very high, even with maggots, is cooked and eaten, maggots and all.

Taboo.—Bushbuck is not eaten by many natives, as they say it feeds near graveyards. Fowls are not eaten by some, as this diet causes them to vomit; a snake-catcher never eats vegetables, and at the same time puts medicine on his hands. Many abstain from the flesh of certain animals as certain skin diseases are said to be caused thereby; all such diseases bear the name *wakwenga*.

A man who loses a relation by drowning takes an oath that he will never again eat fish, and never drink water from such lake, river, etc. Here the idea is of course simply to avoid eating part of the relation.

A Nyanja and Machinga will not eat the flesh of the hippopotamus, because on the body they say there are the marks of a string round the loins and of a mat on his back, adding that long ago he was a man. Animals of prey would never under any circumstances be eaten. Milk used never to be drunk by an adult, as it was said to cause a man to become as a child. A man would not dare to drink woman's milk as it was said he would surely die of dysentery.

Tobacco, etc.—The smoking of tobacco was a custom introduced from the coast. Chewing was general among Machinga and Yao men and women, while the Angoni and Mañanja snuffed. With the tobacco a little lime, made by burning shells, was taken in the mouth. Giddiness and sleepy sensations were experienced after chewing. The Nyasa and Awisa smoke a bubble-bubble, the water vessel being a large sausage-shaped gourd with a reed stem supporting a large bowl of *mbabaru* wood, sometimes very nicely carved (Plate XXVII, Figs. 5 and 7). The Amyanja smokes a pipe with the bowl made of clay and the stem of bamboo (Plate XXVII, Fig. 6); these are made by the women. Tobacco is grown in nearly every village, a large-leaved rather coarse variety; it is sun-dried and rolled up into hollow rings 6 inches in diameter and 3 inches broad. For snuff (*Pulia womunas*) the sun-dried tobacco is further dried over a fire on a pan, when cold it is ground on a stone with a smaller stone by the women, and with it is mixed some ashes of the *ngoza* fig-tree.

At Blantyre I obtained a water-pipe made of bamboo stem; this was the water reservoir; a stem of reed supports a little clay bowl. The mouth is placed over the upper end of the bamboo. Bhang (*cannabis indica*) is smoked in a pipe of this kind.

AGRICULTURE.

The people live by cultivating the soil. Both sexes help in hoeing and planting, the collecting of the crops being mostly done by women. The hoe is the